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FROM COVER TO COVER

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READERS WRITE

God's Plan Prevented

The free translation by Charles F. Boss, Jr., of Ephesians 2:14-18, on the front cover of the Jan. 5th issue of ZIONS HERALD, brought to my mind a thought that has been there for some time; namely that when God created that part of the world which we call Eastern Europe and Western Asia, He planned that the people He put there should have free access to the commerce of the world through the ways He has provided into the Mediterranean.

Many wars have been fought to prevent the carrying out of His plan; but think not that this generation will escape the consequences of the iniquities of those former generations.

FRED L. CANHAM,
Arlington, Va.

Wants More Irwin

A continuous subscriber and reader of your paper for more than 40 years, I think you are keeping up the tradition for ZIONS HERALD. I like your editorials and also your selection of published articles. I like Pat McConnell's Sunday School comments and also Bill Stidger's "Kicks," but I wish you would use the breezy writings of Sam Irwin's "Washington Diary" more often. We are all interested in what is happening in Washington, and Sammie is there with a ready pen and two good eyes seeing what is going on.

(Rev.) B. F. CRAWFORD,
North Lewisburg, Ohio.

Another On A Pension

After doing my customary morning chores, I parked myself on the couch and picked up the issue of ZIONS HERALD. One of the first articles to get my attention was that of Brother Eaton B. Marshall, entitled, "I Am On A Pension."

Now it happens that I am one of his brother pensioners and can also say, "Bless the Lord and all others who have made pensions for retired ministers possible."

I retired at sixty-seven, not because of any letting up in physical or mental capacities, but because I yielded to that mental delusion that there would be some pleasure in being relieved of some of the burden and heat of the day. This desire was perhaps somewhat fortified by the fact that I saw thirteen fine young men, all college and mostly theological graduates, standing at the altar of the conference seeking admission when there was a prospect of only a few of them finding an opening in the ranks.

I'm sure I had no vision of paying anybody any rent. I and my wife are too much Yankee to entertain such a thought as that. We put our small savings into a much-in-need-of-repair house in my native town and with but little aid to myself, we soon had a two tenement house. A good home for ourselves and a tenement for rent. Meantime I joined my brother, who had also partially retired, in raising several hundred bushels of certified seed potatoes for a couple of years and occasionally supplying a Sunday here and there.

Then the war came on with so many of our young preachers heading for the service. One day the telephone rang and a voice of an acquaintance of mine in the next town said, "The sup't has been here and has suggested that perhaps you might come and supply our church since our pastor has gone." So we rented our apartment and moved into the parsonage there and stayed until the war was over.

All the years of my ministry we have raised practically all of our supply of vetetables for both summer and winter and this year has been no exception

Yes, brother, we surely enjoy that pension check when it comes from Chicago once in three months (wonder how some of our younger well paid brothers would like their pay adjusted on that basis) but instead of paying any part of it for rent, wife and I are purchasing a return railway ticket for Florida the first of February where we are to visit at the home of one of our daughters. We raised and educated five children, all on the salary from a country charge, the salary of none of which ever equaled that which we are now picking up in our old age. This will be our "annual vacation" since we have not been absent a Sunday from our charge since we came here the first of May.

(Rev.) F. B. BLODGETT,
Williamstown, Vermont.

An Open Letter

Hon. Harry S. Truman,

Dear Mr. President:

Like millions of other Americans I am praying for the success of your administration beginning today. Your position and influence means so much for the peace and well-being of all mankind and you may be assured of the genuine support of all in your leadership of our beloved country in the councils of the nations.

I regret the necessity of sounding a sour note at the time of the inaugural festivities. The reason I feel compelled to do so is the report of the lavish luxury of the inaugural dinner on Jan. 18th. Of course, it would not be fair to hold you accountable for the menu but the "men around the President" are always significant. I thought of the incident recorded in the 5th chapter of the Book of the prophet Daniel. Three wine courses were included. At best, wine is an unnecessary luxury. At its worst as a type of beverage alcohol it is a contributing factor to delinquency, disease and domestic discord. The brand of one of the wines had a name particularly offensive to those whose religious convictions stress Christianity and brotherhood. "Pagan enemies" would be a more appropriate name than "Christian Brothers" if we could expect truth in advertising.

But more important than what may be considered by some as a personal prejudice on the liquor issue, I am concerned about this elaborate feasting when the majority of mankind are suffering the pangs of hunger. Mr. President, the basic cause of unrest; political, industrial and economic is legitimate hunger. When free enterprise and democracy do not satisfy human hunger, communism finds ready acceptance. Platitudes about peace will not satisfy empty stomachs. Reports of lavish luxury in high circles will not make friends for our way of life.

I know you were in a position where a word of rebuke would have seemed ungracious to well-meaning friends. But I hope you will find some way some time soon of recognizing the important factors which I am bringing to your attention.

With high personal regards and best wishes, I am,

(Rev.) LOYD F. WORLEY,
Stamford, Conn.

A New Area Of Ministeral Service

SHELBY E. SOUTHARD

Not so long ago a Methodist minister in a middle-sized New England industrial city preached a brilliant, powerful sermon on the stewardship responsibilities of a Christian businessman. He painted vivid pictures of this businessman sitting at his desk making decisions that affect the lives of the people working in the organization which he directs.

There must have been some telling shots in his message, for after the service one of his members — one of those Christian business men — sought him out. "Preacher," he said, "you were on the track of something this morning that I think is pretty important. What you said is something I've thought about a lot, and it bothers me." The man took a breath and went on: "I'd like to think I'm one of those Christian businessmen. I'd like to think I am alive to my responsibilities, but the hitch comes in deciding what needs doing in particular situations.

"I'm not sure I *know* what I ought to do or how to set about locating the trouble spots. I'm pretty sure I have the goodwill. I know what I *want* to do. But I'm not at all sure that I have the skill, the know-how, to spot the kinks in my own small business, places that could stand some improvement if I knew about them and knew what to do."

His pastor was touched by his sincerity. Here was the response he wished for all his sermons. Then the businessman's face lighted up. "Say, preacher," he went on as if struck by a sudden thought, "Would you be willing to come out to the plant yourself and take a look around? You might notice some things that I have been missing. . . ."

The pastor recognized the compliment but it troubled rather than pleased him. His sermon had been full of sweeping recommendations, stated and implied. Now was he ready to get down to cases? That, in effect, was what this man was asking. Could the preacher come down out of the pulpit long enough to take a look at a concrete situation posed for him by one of his members? He knew the set-up: a small plant employing about 140 people, some of them his own members and the whole group a good cross-section of the city's population. The moment of uncertainty passed. Although not at all sure the visit would do any good, he knew he must accept the invitation.

Get-Acquainted Tour

And a few days later he was walking around the office and shop, accompanied by the owner, meeting the men and women who worked there. He didn't know what he was looking for. Relationships appeared to be good between the proprietor and his people. Many of them were on a first-name basis with the boss, and they paused in their work to talk easily and freely with the minister. As it turned out, that first visit was a "get-acquainted" tour.

The next week the employees may have been a little surprised to see the preacher back among them. Neither he nor the owner had said what his mission was, but when one of the office men asked him point-blank what was up, he decided secrecy would not be a good idea. In a few words, he told the man what the owner had said at church that led to his visits.

When he had made three or four trips to see his new friends, the picture of the place came into focus. He spotted the natural leaders, the spokesmen for the other workers. He came to know when were the slack times of year and when the plant was busiest.

Beneath the surface heartiness the preacher found that there were some places that rubbed. For instance, the firm had hired a new draftsman recently, a fine clean-cut young chap whom the other workers liked. But this brought disappointment to a clerk in the office who had had drafting experience and wanted this better-paying job when it came along. Unfortunately, the owner knew the boy only as a clerk and hadn't heard that he was a draftsman, too. When the minister spoke of it the boss was genuinely sorry, because he believed in promoting whenever he could from within his own organization.

The Sermon In Action

"How are you going to keep it from happening again?" asked the pastor. "You can't know all there is to know about 140 people." The owner wasn't sure. So between them they sat down and devised a simple form on which an employee could record his whole work history, not only the skills he was using for the plant now, but the unused, the secondary skills he had acquired in the military service or as a hobby or in some previous period of employment. Next time a vacancy occurs, using this simple file, the owner will make sure before going outside that the qualified applicant is not already working for him in another capacity.

There was another case. The two elderly Jewish bookkeepers, refugees from Hitler and still influenced by Old World concepts of the place of owner and employes, were devoutly Orthodox, but the nearest synagogue was 30 miles away. It had never occurred to them that they might properly ask to have their working hours changed to permit them time to attend its services. It turned out to be simple enough, though, when the pastor suggested it, and the owner was glad to oblige.

"Now that's what I'm talking about," the boss exclaimed when this case of the Jewish bookkeepers was brought up. "How was I to know those two were eating their hearts out to go to their synagogue. They duck and dodge around when I come in the room and never once let their guard down."

Quietly the preacher talked of his own student days in Germany and sketched a picture of The Boss as he appeared to the German worker, a remote, inaccessible personage who lived in a world apart. "That's what you are to these men . . . but when they find out you care whether

they go to the synagogue or not, you may begin to be something else to them."

"I came back to my original question. How am I to know of these situations here in the plant if the men won't tell me?" the owner asked.

It was a question which deserved their best thought, and between them the two men worked out what may prove to be the answer. The preacher knew that in war time in the large industries there were labor-management committees which met together to talk about everything from day nurseries where working mothers could leave their children to the "share-the-ride" clubs which got the employees to and from their jobs. With members drawn from all parts of the shop and office the committee kept in touch with what the workers were "beefing" about and often a threat to harmony in the shop which could have reached serious proportions was nipped in the bud because the labor-management committee got hold of it in time and recommended corrective action. The preacher and the owner knew that there was no reason to discontinue the committee because the war was over, and no reason not to have one in this plant simply because it was not a very big one. People are still people whether in war-time or peace-time, in a big or small plant.

A labor-management committee of six was constituted. It was made up of the men who are the natural leaders in their parts of the shop, men who already have the respect of their fellows and who are not afraid to speak up. The man who bluntly asked the preacher what his visits wer all about is making a valuable member because he has knack of getting to the heart of things, and asking ques tions when anything puzzles him. This committee in sures that there shall be open channels of communicatio from the most humble employees to the top managemen It was they who reported first that the typists in the fron office wanted a definite break period when they could ge away from their desks, so a ten minute rest period morn ings and afternoons was worked out. Not only do the em ployees have matters which they want to reflect to th management, but it works both ways. Often managemen has things it wants to tell the workers that mere bulleti board notices won't accomplish. The labor-managemen committee makes a good medium to fill this need. Thu there is a clear and open two-way channel of communica tion established between worker and owner.

Summing up his experience in making this Christia management survey, the pastor said: "Among enlightene employers the idea that workers are people and need to b treated as such is now well established. Through the tech nique of a Christian management survey and by puttin the findings of the survey into effect, the owner — th boss — can go a long way toward persuading the worke that he is a person, too — a person with some of the heartaches, their love of family, in short, a sensitive hu man being with problems and shortcomings and amb tions just as they are."

Methodism In The City

HIRAM C. WELD

"It was the city that broke Jesus' heart and killed him," said Dr. McPheeters of Detroit, in the closing address at the Council of City Pastors, January 4-5 in First Methodist Church, Cleveland, where Dr. Carroll Lewis was host minister. "And pastors of city churches ought to follow Christ so closely," he continued, "that they will give their hearts and lives to their cities and people." In order to learn how to do this through a more effective ministry, one hundred and sixty pastors serving city churches in the Northeastern and North Central Jurisdictions met together in a conference sponsored by the Department of City Work of the Board of Missions under the leadership of Dr. Alva Hutchinson. Similar meetings will be held during the next few weeks in Oklahoma City, Portland, Ore., and Atlanta, Ga., for Methodism seeks to increase its ministry to the people of our modern cities — cities where people think not in terms of the "manger," "watching Shepherds" and Judean hills of the New Testament, but in terms of honking traffic and towering sky scrapers, art galleries and symphonies, grime and dirt, libraries and universities, telephones and factories. God can reach the lives of the modern city dweller only as our ancient gospel is released through new channels, improved methods, and deeper devotion.

Dr. Harold Carr, of Lakewood, Ohio, stated the problem of the eight panel discussions when he said, "The mission of the church is to furnish fire and light — to giv people enthusiasm for life and adequate reason and i spiration for living." The first panel dealt with the pastor ministry in terms of his own prayer life and study habit his own recreation and vocation, and then related his mi istry to the home and the sick, the business man and th shut-ins, the young adults, young people, and youth. Th Rev. Ralph Alton of Massillon, Ohio, summed up th matter by suggesting that "the pastor's need is to integra all the resources available for himself in order to serve h people more effectively."

The ministers' work was considered in the next tw panels, in relation to labor and industry, and in servi the congregation of the downtown church in the depresse and apartment house areas. Mr. John Harmon of the D partment of City Work, a lawyer, handled the forme pointing out that both labor groups and industrialists a often more realistic than the pastors, and added that bo labor leaders and corporation leaders are concerned wi religion. "It is the job of the pastor to bring religio resources to both," he said. Regarding the more gener needs of city people, the Rev. J. E. Barclay of Newark mai tained that preaching must reach the average America who is not always cultured and intellectual, while t Rev. Franklin Buck told of great progress in his chur by centering much of its activity around a playground.

a later discussion, to illustrate various needs in different situations, and also types of approach to them, Dr. Oscar Olson said that recreation is useful only insofar as it helps people "work, worship and witness God together." Dr. Gaston Foote emphasized that he centered all the life of Grace Church, Dayton, Ohio, around the sanctuary.

Knowledge Brings Support

How will we reach the objectives in the Advance for Christ program, was the question raised in the following panel. The key to victory during the coming four years, according to Dr. Harry Price of Pittsburgh, lies in first seeing that the average person knows what the Advance is, and secondly in presenting the whole program rather than its separate parts. This was supported by one pastor who said that he was fortunate to serve a church "where although the Finance Committee did not believe in World Service, the people did." Hence, if the people know and love the program of "For Christ and His Church," they will support it, and God's work will move forward. Dr. Earl Brown, executive secretary of the Board of Home Missions put it, "If the needs of the world are laid before our people, they will share the task of meeting them in worship and prayer, in money and faith."

Effective evangelistic methods, including preaching, visitation, visual aids, and radio, were discussed in the fifth panel. "Evangelism," asserted the chairman, the Rev. Stanley Buck, means, "Winning people to Christ and His way of life." This includes church members as well as non-members. The problem is not "to get people to the church," as the Rev. Dean Richardson of Buffalo said, "but to get the church to the people." This can be done through the total pastoral and organizational work of the church. The use of radio and visual aids was emphasized and the suggestion made that pastors ought to get into the field of religious television as soon and as effectively as possible.

Inner Staff Loyalty

The crucial matter of selecting and organizing an adequate staff in the large city churches was also considered. In seeking to co-ordinate the work of several ministers, such secretaries as church, executive, financial, and membership, the directors of religious education, recreational activities, and musical programs require a sense of inner staff loyalty. The various members of the staff must each possess creative imagination, share a common task, and assume specific responsibilities in the total church program. It was agreed, too, that the secret of any vigorous church, whether large or small, is to have strong lay leaders in key spots throughout the whole organization.

It was refreshing to learn, in the panel devoted to that matter, that many new Methodist churches are being built across the nation. In keeping with the renewed spirit of evangelism born during the Crusade for Christ, and the vast population shifts, Methodism is taking the church to the many new housing areas. This raises problems of surveys, of locating a church site, constructing the first unit, financing the project, and organizing the new congregation. Dr. Frederick Shippey of the Department of City Work discussed six basic principles for selection of a church site in suburban areas, while the Rev. Charles Bright illustrated the whole matter with his work in the newly organized church in Maple Heights, Ohio, a suburb of Cleveland. Two and one-half years ago the church began from scratch under the leadership of District Superintendent, Dr. J. W. Flynn. There are now three hundred and fifteen members, two hundred of them having come in on profession of faith. The first year's budget was $2,400; it is now $8,000. $20,000 has been raised for the proposed first unit of the church building to cost $150,000; $9,000 is guaranteed by pledges. Help will be furnished by the Board of Missions and Church Extension. An $11,000 parsonage has been purchased. This community has grown from six thousand people to eighteen thousand in the last five years. One thousand new homes are under construction at the moment. Inasmuch as the "suburban mind" is perhaps "more sophisticated and pagan" than that of any other area, Methodism is serving both God and the people of this community in beginning its new work there. This type of work is being duplicated over America. Ten new Methodist churches are being organized and built, for example, on the edge of Detroit. In fact, the minimum goal for Methodism calls for the establishment of one new church a day for the next four years.

Plain, Direct Language

Bishop Hazen Werner spoke at one of the banquets on preaching to the person in the city. He characterized the "urban mind" as having a "vestigal religion," not having experienced God himself; as feeling anonymous, or being lost in an impersonal city; and as being uneasy, insecure, and fearful. If the preacher is to bring the presence of God to such a person his preaching "must use plain, direct language, be person centered, and emphasize the positive Christian consequences of following Christ."

Ten successful ideas were discussed by ten different men in the closing panel. Some of the fruitful ideas were "using the local church people to improve the physical plant rather than hire expensive professional labor." Aim at a definite church program. Make one's ministry personal. Have a committee on tenure that makes for turnover of church leadership. Increase the value of the Sunday evening service. Develop a strong missionary interest. Turn a typical "woe-be-gone prayer meeting" into a living service by having a twenty-five minute service at one noonday each week. Use a "See you in church Sunday" campaign to restore inactive members, build attendance, and strengthen Christian fellowship.

After the closing address by Dr. McPheeters, Bishop Werner led the men in the Sacrament of the Lord's Supper. So, to their cities and parishes the pastors returned, more devoted and better equipped than when they had first arrived, to strengthen the churches of the cities of America, and to bring the presence of God into the lives of their people.

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ZIONS HERALD

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It May Be Too Late!

A most unfortunate thing has happened regarding the Protestants who qualify under the Displaced Persons Act. Church World Service has failed to provide leadership for the recruiting of sponsors. This organization has recently reorganized itself and since its reorganization, promises of better service have been abundant. At this writing, however, there is still no well-defined plan available and we fail to see adequate justification for this slowness.

The thing that is happening because of this failure of Church World Service is tragic: Protestant displaced persons are not being allowed to come to America because the Protestant churches have not recruited sponsors for them. Denominational relief agencies are losing patience with Church World Service and are setting up their own systems for recruiting sponsors. This is unfortunate because in this project we ought to be able to demonstrate an effective Protestant unity. It should not be necessary for us to divide Protestant D. P.'s into denominational groups and thus have Methodists competing with Lutherans, Baptists with Congregationalists, et cetera.

It may be too late for Church World Service to regain its rightful position of leadership in this work. The new director of the work is said to be an able and efficient person and we have full confidence in his ability to save this co-operative effort from wreckage. In the meantime we believe that all denominational agencies should lend every possible effort to support the reorganization of Church World Service. It must be put in a strong position to give leadership.

Three things are necessary to sponsor one of these families desiring to come to our shores: (1) guarantee of employment; (2) provision of housing; and (3) arrangement for transportation from the dock to the location where the family will reside. The bonding, ocean travel and all other expenses are cared for by the federal government. We urge our readers to help in this Protestant crusade to provide a home for the people who long to be part of our free democratic society. Until Church World Service is able to adequately care for the mechanics involved, we recommend that Methodists write to the Methodist Committee on Overseas Relief, 150 Fifth Ave., New York City, to offer help and secure the necessary application forms.

Christian Alternatives To Racism

The blaring address of a racist senator last week, in which he made a proposal to transplant Negroes from the South to the North, brought to our attention again the fact that the church has much more to do in the field of bringing about interracial understanding and Christian brotherhood. Of course no one takes the senator's suggestion seriously and we doubt if the senator had anything more in mind than to make a loud speech during which he could indirectly espouse his theory of white supremacy.

No observing person believes that racism is confined to the South. In Boston we have serious discrimination practiced against Negroes; in Detroit there have been race riots; Harlem in New York constitutes a terrible blot against all that Christianity or democracy stands for; currently State College, Pennsylvania, is going through some nasty episodes of discrimination against Negroes. At the same time, it is equally clear that minority group problems are not solved by totalitarian methods that establish ghettos.

Methodists who are to observe Race Relations Day on February 13th ought to give serious thought to the nature of Christian brotherhood. We must not salve our consciences on this race question by reluctantly tossing a few pennies into the special Race Relations Day offering; we ought to contemplate the state of our own consciences. Why is there race discrimination? Are Negroes to be forever made objects of a mere benevolent interest? What can be done

establish the kind of self-respecting brotherhood that must exist between the races? Can democracy and racism ever be compatible? Have we granted to Negroes the right to be respected children of God?

Let us give generously to aid the work of our Negro institutions — but let us also pray that the day may soon come when Negroes will not need to attend segregated institutions. Let us pray that the church may be the first to rid itself of the materialistic fatalism which makes it bow to the tradition of the world in practicing white supremacy!

Melee Over The Melishes

Dr. John Howard Melish and his son, the Rev. William Howard Melish have been asked to resign from Brooklyn's Holy Trinity Protestant Episcopal Church. The invitation to resign came from the vestry of the parish, but is being hotly fought by a "Committee to Retain our Rector." Last Friday the committee reported that two-thirds of the voting members of the church had expressed their opposition to the action of the vestry, and expressed their complete approval of the 45 years of the elder Melish's rectorship.

Probably no father and son combination has been as outspoken on social issues and particularly the problem of world peace as Dr. John Melish and his son William. The younger Melish is chairman of the National Council of American-Soviet Friendship and his activities in that organization stirred the vestry to action about eight months ago.

The democracy of the Protestant Episcopal Church is up for a serious test in this issue. Members of the vestry are elected by the annual meeting of the parish in the same fashion familiar to Methodists when they elect their official boards. Following last year's election, the members of the vestry at Brooklyn began their demands for the removal of the younger Melish and now have followed with the demand that the elder Melish resign. "The Committee to Retain our Rector" claims that the vestry should hold up any action until the next annual meeting of the parish on Easter Monday, April 18th. If the committee is accurate in saying that two-thirds of the congregation wants the Melishes retained as rector and associate rector, then Bishop DeWolf of the Long Island Diocese, and the vestry may reverse their decision.

As Methodists we are concerned with this case because we believe that the entire situation illustrates the kind of lay-participation in church affairs that is germane to Protestantism. Moreover we believe that it is not essential for every member of a Protestant church to agree with everything that his pastor believes. If Protestantism is to lead in producing better democracy, then it follows that Protestantism must be thoroughly democratic in its own household. Bishop DeWolf, although an exceedingly high churchman of the Anglo-Catholic variety, should recognize in the Melish case a fundamental democratic problem and he should make his decisions accordingly.

Action — Counter-Action

The National Council of Catholic Women is sponsoring a letter-writing campaign in the Harrisburg, Pennsylvania diocese, designed to urge congressmen to fight for federal aid to parochial schools. "The very least share of federal assistance we Catholic parents expect from the new federal aid law," the Harrisburg Catholics are to write, "is a provision of funds to furnish essential school service to pupils, such as transportation, health aids, and non-religious text books."

At the hearings on federal aid to education during the last session of Congress, it became apparent that sixty per cent of the Roman Catholic parochial school budget was to be cared for by federal aid in the bill under consideration.

We believe that Protestants and Jews must fight this pressure of the hierarchy to secure federal aid to parochial education! In the first place it is a clear violation of our democratic principle of separation of church and state; in the second place it will work for further disintegration of our democratic public educational system. Federal aid should be granted to public education, but most certainly must not be granted to parochial education.

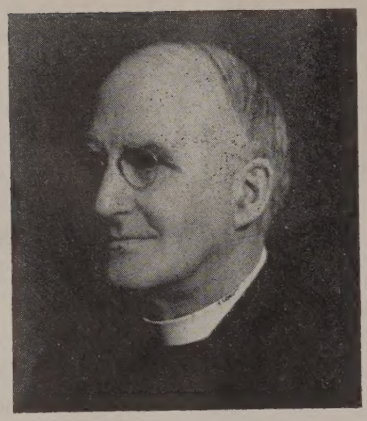
The principle involved here was supported by Boston's Roman Catholic archbishop in an address which we cited with favor on January 19th. Archbishop Cushing said, "Private actions in the field of youth work and other community services are bound to suffer by expanding federal support of educational, recreational, and health services. . . . Unless you are vigilant about the keys of your own house, you are going to wake up and discover that some very strange tenants have moved in to use your silver, open your mail, and bring up your children for you."

We would recommend to our readers that they counter the Pennsylvania Catholic letter-writing campaign by expressing their staunch opposition to federal support of educational institutions and quote from Archbishop Cushing's speech for good supporting evidence!

Christianity With An English Accent

DAVID WESLEY SOPER

An Interview With Newton Flew



My desire to interview Newton Flew, principal of Wesley House, British Methodism's Cambridge school for ministers, was due in part to repeated statements that he was one of England's major Christian voices, but even more to my belief that American Methodism could profit immeasurably from renewed contact with her English original. It has been said, perhaps unjustly, that, culturally speaking, America is one part England and two parts water. There were times in England when I felt this accusation to be true. If the English people are to be explained, as I believe they can be by five things — the weather (adaptability), tea (mildness), cricket (patience), walled gardens (domestic stability), and the Church of England (theological coherence and morality) — the last of the five, both on her own account and through her cluster of lusty noncomformist offsprings, has given a degree of continuity to British Christianity noticeably lacking in America. Americans would naturally rebel against the mere exchange of the bishop of Rome for the king of England as supreme governor of the church, yet the thirty-nine articles of the Church of England, maintained against heretical assault partly by imperial might, are, I think, a sort of written constitution for ecumenical Christianity. I read them again carefully the other day between services at Christ Church Cathedral, Oxford, and was impressed with their simplicity and relevance. In all sincerity I believe that this non-Roman Christian constitution has made a greater contribution to ideological unity and balance throughout the British free churches than they would, perhaps, be prepared to acknowledge. For the same reason I am convinced that American Methodism stands only to gain by constant contact with Mother England, as Antaeus gained strength from Mother Earth.

Newton Flew had been continually praised in my hearing as a particularly excellent representative of English Methodism, combining skill as an administrator with profound intellectual penetration, genuine scholarship, and power as a preacher. He had just retired from his post as president of the Methodist Conference in the United Kingdom, and was in direct touch with the work.

We came at once to an analysis of modern influences in British Methodism. Mr. Flew acknowledged that Niebuhr, Barth, and Brunner had a considerable following among the younger men. In his opinion, however, "the skirts of salvation were always disappearing around the next corner" in Niebuhr's writing and preaching, and Barth and Brunner, though Swiss, merely represented one wing of the German theology that was always going to extremes. Man, and the manhood of Jesus, almost disappeared in Neo-Orthodoxy. It might be concluded from reading Niebuhr, Barth, and Brunner that Matthew, Mark and Luke had never been written, that Christ was indeed divine enough to save men but not human enough to understand them. The older Methodist theologians had maintained a better balance between the Deity and humanity of Our Lord, a truer basis for faith and conduct, and a deeper reinforcement of the human spirit by the Spirit of God. No doubt the work of Barth and Brunner had been a valuable corrective to the humanistic trend in modern theology, Mr. Flew asserted, but the cure in some respects had proven worse than the disease, for, in all honesty, the Deity of Christ had seldom been wholly surrendered even by humanizers like Harnack. If we had to give up either Luke or Paul, and fortunately we were not confronted with such a choice, Christendom might better profit, for a time, from the surrender of Paul rather than of Luke.

It was not to be understood that the older British Methodism, in its refusal to go along with the newer Barthianism, had been in any sense Unitarian. Quite the contrary. Methodism from the beginning had maintained a clear Trinitarian witness in England, whether or not in America. Every statement of faith compiled by British Methodists, in recent as well as in former times, had vigorously proclaimed the resurrection of the Divine Image in man solely through the merits of Christ crucified and risen. Christ was indeed the Divine self-revelation to man, the will of God made flesh.

Mr. Flew deplored the fact that the war had laid heavy demands upon the time and energy of all British theologians. The writing of treatises had been left of necessity to American thinkers. His own time had been consumed in unavoidable administrative responsibilities. Hodgson and Taylor had produced thoughtful work, but in the main wartime England had been forced to sacrifice theological productivity.

British Methodists were possibly not doing the thorough reading one should expect. The Americans, Edwin Lewis and Lynn Harold Hough, however, were widely read. The Thomist influence was strong enough to be worthy of note and, except among Barthians, little attention was given to Kierkegaard or Pascal. The French Existentialists, religious or non-religious, were all but unknown in England. In a word, English Methodism was English, and far more deeply dependent upon its own great tradition than upon

ny imported influence. John Wesley's faith and thought were still powerfully felt.

Mr. Flew had been a member of the original group which had defined the purpose, and established the pattern of the World Council of Churches. He had championed its cause from the beginning, recognizing the great service it could render as a rallying center, in theology and in fellowship, for all non-Roman Christians. As a matter of fact, Methodism itself from first to last had been an essentially ecumenical enterprise, emphasizing the Lordship of Christ and genuineness of discipleship rather than creedal difference; it had therefore been naturally adapted for its role in the World Council. Obedient faith in Christ as God and Savior, the definitive emphasis of the World Council, had provided Protestantism with the central Christian standard, a unifying principle in a time of relativism. At an earlier period there had been some British Methodist feeling against participation in the World Council of Churches, but denominational provinciality had completely given way to the ecumenical mind. At the last conference of United Kingdom Methodists, there had been virtually unanimous approval, for example, of Methodist union with the United Church of South India. Protestantism's tendency toward endless branching and sub-branching had apparently run its course; the defining spirit of the present was one of unity. Yet this did not mean the end of Methodism, nor indeed the end of any legitimate branch of the Tree of Life; rather it meant that each denomination had to perfect its usefulness as an instrument of Christ in the light of the common standard. Mr. Flew felt that English Methodism, numbering nearly a million members, and deeply committed to God, was a compact and dependable instrument in the Lord's hands.

There was feeling neither of need nor of desire for reunion with Rome. Mr. Flew had always quoted to his opening classes in systematic theology Rome's own statistics, that there were 390 million non-Roman Christians in the modern world — in Greek Orthodox and Protestant churches alone — and but 330 million Roman Catholics. A clear minority among confessed Christians could hardly expect to be taken seriously in its familiar assertion that it possessed a monopoly on truth.

British Methodists would be found in all major political groups, but in strongest numbers in the Liberal Party. The Liberals would, in all likelihood, vote with the Conservatives on current issues. Mr. Flew's son, but 24 years of age, had written an admirable article on the thesis that no real reason existed why a young Englishman could not at one and the same time be a Christian in religion and a conservative in politics. Conservatism offered the only hope for a preservation of individual dignity against bureaucratic encroachment; it offered also the only practical, as against Socialism's doctrinaire, mobilization of community resources for the solution of community problems.

On the international scene, Mr. Flew believed, from reports sent to him in confidence, that, even now, Germany was more to be feared than Russia. She seemed to be possessed, in her state of disintegration and defeat, with a mad lust to regain her military might for one purpose only — to bring all Europe to her own present state of ruin and despair. This was not post-war daydreaming, but the actual meaning of information issuing from the German interior. Christian responsibility clearly demanded the feeding of the fallen enemy, sharing the few crusts the enemy had not destroyed. However, Germany had to become, of her own accord, a contribution rather than a curse to Western civilization.

English Methodism had been particularly concerned with Evangelism and its problems. Complete support had been given to the Christian Commando enterprise and to various home visitation campaigns. Similar efforts, like the Order of Christian Witness directed by the individualist, Donald O. Soper, had attracted some attention, but Methodism had never been excited about fads in Evangelism. Steady and long-term evangelistic thinking and preaching had rather been her sources of power. One excellent device for the recovery of central Christianity in the American church was Methodism's own ecumenical movement. England's vigorous emphasis upon central Christianity, said Mr. Flew, would thus wholesomely counter American theological relativism.

I myself have seen the value of old-world-new-world contact among American representatives to the Oslo World Youth Conference. On the journey from the states earlier this summer, young Americans were clearly under the impression that they were going as missionaries, as bearers of enlightenment to darkened Europe, yet prayer, the reading of Christian classics, and meditation on the total meaning of the Faith, normal symptoms of authentic zeal, were not accented. As I write this paragraph, on the return journey across the Atlantic, I have noted at first-hand a marked difference among the Oslo delegations. Prayer meetings and Bible classes have reappeared, with considerable prominence, on the ship's daily orientation program. One cannot but conclude that young America did not so much minister at Oslo, as she was ministered unto, in the deeper things of the Spirit.

There are those in America who will not find the idea acceptable, but I have been continually impressed that American Christianity has far more to receive than to give in fellowship with Britain and the Continent, both in clarity of central Christian ideas and in true ecumenicity. Perhaps what American Christianity has most to offer in return, in addition to bread for the hungry, is her recognized ability to invent new procedures, and her well-known tendency to turn ideas into deeds.

Do we not indeed owe to England, mother of Protestantism, industrialism, and democracy, not only the seeds of our best culture, but, remembering the Island Fortress standing alone against Nazi aggression, our freedom as well?

An Irish American, to whom I expressed these convictions, became apoplectic, and proceeded to list England's known sins — failure to pay war debts, theft of her original empire, etc. "John Bull is a Devil," he said, with gestures. But is it not the American way to give even the Devil his due? No one, as far as I know, has accused Uncle Sam of an excess of sinlessness.

PERSONS

The Rev. and Mrs. Ernest R. Case of Framingham, Mass., announce the birth of their second daughter, Valerie Ann, at Richardson House, Boston on Monday, Jan. 17th.

Mrs. Roger Ryan, president of the W.S.C. S. of the Townsend, Mass. Methodist Church, is a patient at the Ayer Community Hospital, with a broken back sustained in a fall on the stairway of her home on Christmas day.

The need for Christian unity and the prospects for a world-wide Christianity will be studied and evaluated at Boston University's School of Theology in a course which is the newest course and probably the first of its kind to be offered in theological training, with Bishop Lewis O. Hartman as professor. The opening lecture of this unique course, "Studies in Ecumenical Christianity" was presented on Thursday, Jan. 27th.

The Rev. Henry C. Sprinkle, Jr., Ph.D., who was recently elected by the Board of Missions and Church Extension of The Methodist Church as assistant editor of the *World Outlook*, has had wide experience as pastor, editor, and chaplain in the United States Navy. He was editor of the *North Carolina Christian Advocate* when elected to his new post.

Branch Rickey, president of the Brooklyn Dodgers, who was cited recently by Charles P. Taft as "a Christian sportsman" is an ardent Methodist. He was long a church school teacher, has delivered hundreds of addresses before church groups, and is an alumnus and trustee of a Methodist college, Ohio Wesleyan University. In replying Mr. Rickey said: "I believe the time is not far distant . . . when it will be incredible that the color of a man's skin could influence his selection for a job."

Dabbs — Rees

Miss Nell Rees, daughter of the Rev. E. J. Rees, minister of Central Methodist Church, Staunton, Va., and Mrs. Rees, was married in Central Church on Saturday evening, January 8th, to Mr. Eugene Whitefield Dabbs, III, of Mayesville, South Carolina.

The ceremony was performed by the bride's father assisted by Dr. T. M. Swann, superintendent of the Staunton District.

Mrs. Dabbs was graduated from Eastern High School, Baltimore, Md., Duke University, and Boston University. Mr. Dabbs was graduated from The Citadel in civil engineering and after serving four years as a captain in the Army in the European theater, he did two years post-graduate work in plant culture in Cornell University. Mr. and Mrs. Dabbs will make their home at "Oak Lawn," Mayesville, S. C.

The Muzak Corporation, which supplies music to restaurants and to the consumers who do not wish to be annoyed by the usual radio commercial, has recently recorded by electrical transcription sixteen hymns as sung by the Chancel Choir of Christ Methodist Church, New York City. Mr. Edward Hart was at the organ and the Christ Church minister of music, Mr. Everett Tutchings, directed.

The following is the list of guest preachers scheduled to speak on the Morgan Memorial broadcast over Boston station WORL (950), at 8:10 a. m., for the period from Tuesday, Feb. 1st through Feb. 11th.

Feb. 1 — The Rev. John Snook, Jr., Crawford Memorial Church, Winchester.

Feb. 2 — The Rev. Ronald A. Moseley, Newburyport and Byfield Methodist Church.

Feb. 3 — The Rev. D. Harold Hickey, Robinson Memorial Church, Malden.

Feb. 4 — Dr. Charles L. Atkins, Mystic Congregational Church, Medford.

Feb. 7 — Dr. Wesley G. Huber, ex. sec'y., Evan. Ass'n. of New England.

Feb. 8 — The Rev. Henry E. Helms, Church of All Nations of Morgan Memorial.

Feb. 9 — Dr. Charles W. Havice, dean of chapel of Northeastern University and minister of Congregational Church, Waverly.

Feb. 10 — The Rev. Charles H. Monbleau, Universalist Church, Malden.

Feb. 11 — The Rev. Jackson Burns, Harvard-Epworth Church, Cambridge.

Dr. Seaton Honored

Dr. John L. Seaton of New York, longtime president of Albion (Mich.) College, was honored in a testimonial dinner at Hotel Commodore, New York City, Jan. 10th, given by fifty college presidents in recognition of his 24 years as president of the University Senate of The Methodist Church.

Dr. Goodrich C. White, president of Emory University, Atlanta, Ga. and newly-chosen chairman of the University Senate, presented his predecessor with a framed tribute signed by the 21 members of the senate. President Clyde O. Wildman of De Pauw University, Greencastle, Ind., new vice-president, was spokesman for the Methodist educators in high appraisal of the services of the retiring leader. The executive secretary of the Division of Educational Institutions, currently Dr. John O. Gross, Nashville, Tenn., is designated by the Discipline as executive secretary of the University Senate.

This body, founded in 1892 for the purpose of creating and maintaining standards of personnel, scholastic requirements, resources and procedures of Methodist-related educational institutions, is the first such accrediting agency in the entire educational field. During his presidency of the University Senate Dr. Seaton has personally visited a large proportion of the 130 Methodist schools, colleges and universities.

Members of the Methodist church in Cranford, N. J., the Rev. Albert Allinger, minister, were presented a chart at the recent annual meeting which showed such items of progress in five years as: doubled church membership; doubled current budget; more than trebled benevolence giving; elimination of $9,100 mortgage; subscription of $30,000 for building fund; purchase of new pipe organ; purchase of three additional building lots for parking and future parsonage. Sizable advances in church and Sunday school attendance were also recorded.

University Of Life At Newtonville

Dr. Howard M. LeSourd is moderator of the University of Life class on current issues, to be held on Sunday evenings from Feb. 13th to March 20th at Newtonville Methodist Church, Newtonville, Mass.

February 13 — "How Will the World Council of Churches Affect Us?" Dr. Emory S. Bucke, editor of ZIONS HERALD.

February 20 — "How Does God Want Us to Deal with Russia?" Dean Walter G. Muelder, Boston University School of Theology.

February 27 — "How to Live These Days," Dr. William L. Stidger, professor of preaching through the radio and books, Boston University School of Theology.

March 6 — "How Can the World Be Fed?" Dr. Charles M. McConnell, professor of town and country church, Boston University School of Theology.

March 13 — "How Have Mass Communications Affected American Culture?" Professor Samuel B. Gould, director of the division of radio and speech, Boston University School of Public Relations.

March 20 — "How Can We Help to Eliminate Social Tensions?" Dean Howard M. LeSourd, Boston University School of Public Relations.

A fine example of interdenominational cooperation is a project by Methodist layman Harry J. McMath of Los Angeles, California in procuring books for a public library in Natural and Social Science, philosophy, literature and religion to be under the direction of Dr. C. C. Hahn, an outstanding Presbyterian pastor and educator in Seoul, Korea. Dr. Hahn not only attracts the largest congregations in Seoul by his dynamic and evangelical preaching but is a lecturer at the Seoul National University, edits and publishes the magazine, *Democratic Life*, and is advisor to the political education program in the United States occupational forces in Korea. Mr. McMath urges all who have books of this type to contribute to send them by parcel post marked "books," in packages up to twenty-two pounds, addressed to Dr. C. C. Hahn, 1-304 Sajik Dong, Seoul, Korea.

Eagle Scout Raymond C. Lovely, a member f First Methodist Church in Hudson, Mass., as successfully passed the requirements for ne "God and Country Award," an award et up by the Protestant Committee on Scouting in New York City. The presentation will e made on Scout Sunday, Feb. 6th, at the morning worship service. This service will mark the first time that an award of this kind has even been presented to a Hudson Boy Scoout.

Mrs. Anne Duxbury, widow of the late Rev. John E. Duxbury, a former member of the New England Southern Conference, died at the home of her daughter in Ballston Spa, N. Y., on Jan. 15th. Funeral services were held at Ballston Spa on Jan. 18th and interment was in the family lot at Greenwich Cemetery, East Greenwich, R. I. The service at the grave was conducted by the Rev. George W. Manning.

The mortgage on Tremont Street Methodist Church in Boston will be burned at the morning service on Sunday, Jan. 30th. The Rev. Dr. Willard C. Arnold, superintendent of the Boston District, will assist the pastor, the Rev. Azariah F. Reimer, and will preach the sermon.

The Rev. Philip L. Frick, retired member of the Troy Conference now serving the Congregational church in Williamstown, Mass., celebrated his 75th birthday anniversary on Jan. 20th. Mr. Frick, who has been broadcasting over North Adams Station WKUB every Thursday in January, used as his birthday subject, "Joyous Christians," based on the closing verses of the 2nd chapter of Acts.

The Rev. Dr. George A. Fallon, minister of Wesley Methodist Church, Worcester, Mass., will give the inspirational address at the interdenominational Protestant youth rally to be held at Old South Church, Boston, on Sunday, Feb. 6th at 3 p. m. Dr. Fallon is also to be the speaker at the Feb. 21st meeting of the Boston Methodist Social Union.

Demands by business for college graduates will continue through 1949, despite reports of growing unemployment in industry. This was the forecast of personnel directors from Washington and Baltimore firms who spoke at a January forum of The American University in Washington. College-trained men and women who understand the principles of administration are needed, according to the panel of officials who represented two large department stores, an industrial corporation and a public utility. The forum on career opportunities in business and industry was held as a part of The American University training program in business and industrial management.

Newark Changes

Bishop G. Bromley Oxnam of New York announces the following pastoral appointments effective Feb. 15th in the Newark Conference of The Methodist Church: to the superintendency of the Jersey City District, the Rev. John R. McLaughlin, since 1941 minister of the Methodist church in Leonia, N. J. During 1944-45 Mr. McLaughlin was in service as a chaplain in the U. S. Army. Prior to his Leonia pastorate he served five years at Palisade and Summit Avenue, Jersey City, and earlier was at the Woodrow Church, Staten Island.

To Ruthford, N. J. Methodist Church, made vacant by the recent appointment of the Rev. Everett F. Hallock to the Newark District, the Rev. Dr. Elmer C. Lewis of Englewood, has been assigned. Previous to his service in Englewood, Dr. Lewis served churches in up-state and western New York. Last spring Dr. and Mrs. Lewis exchanged pulpits for six weeks with a Methodist clergyman in London.

To Englewood, N. J. the Rev. Harold N. Smith, who has been superintendent of the Jersey City District since 1944. Prior to this Mr. Smith had an eleven year pastorate at St. James Church, Elizabeth, N. J.

Employees of the Methodist Publishing House, were they all to live in one community would, with their families, make quite a sizable town. There are 1,530 on the payroll, distributed in 14 different cities. Nearly half of them (670) are in the Nashville plant. The Chicago House has 214 employees and Cincinnati 206. Dallas, with 80, New York, 72, Kansas City, 70 and Richmond, 64, are next in order.

Forum In Springfield

On Thursday, February 3rd, a new series of community forum programs on the general theme of "The Church and Industrial Relations," will commence at the Asbury First Methodist Church in Springfield, Mass. The community forum program of the Asbury Church is now in its second year, and the purpose of the new series will be to help the people of the church better understand the relationship of the church and Christian people to the problems of labor and industry. Three outstanding speakers have been secured to lead the discussions that will be held on the first three consecutive Thursday evenings of February.

Mr. James Low, an executive of the Bay State Thread Co. of Springfield, will be the first speaker on Feb. 3rd taking as his topic: "The Employer Looks at Labor." On Feb. 10th, Mr. Sol Chick Chaiken, director for Western Massachusetts, for the International Ladies Garment Workers Union, will speak on the question: "Labor Looks at the Employer." On Feb. 17th, President Paul Limbert of Springfield College, and president of the Greater Springfield Council of Churches, will speak on the theme: "The Church Looks at Industry."

The pastor of the Asbury Church, the Rev. Elmo F. Young, will act as moderator at the forum meetings. A period of fellowship and refreshments will conclude the forums. The public is cordially invited to attend.

Inaugural Gift

Vice-president-elect Alben W. Barkley has been presented with a Bible as an inaugural gift by the Broadway Methodist Church of Paducah, Ky. The senator joined this church the year he cast his first vote, now holds the office of honorary steward and has frequently spoken from its pulpit.

The Bible bears on its cover in gold letters "Alben W. Barkley from Broadway Methodist Church on the Occasion of His Inauguration as Vice-President of the United States." Inside, by order of the official board, is this inscription:

"With this Bible goes the love of your friends and the prayers of your church for unalloyed success in your high office. May God grant you wisdom that you may guide our people in the paths of peace."

It is signed by the Rev. Dr. Ted Hightower, and R. M. Switzer, chairman of the board of stewards.

Lycoming College

Full approval of the four-year college program at Lycoming College, Williamsport, Pa., has been granted by the University Senate of The Methodist Church, Dr. John W. Long, president of the school, said. The announcement followed the recent meeting of the National Association of Methodist Schools and Colleges held in New York City.

The senate is one of the groups whose approval was sought by the new four-year liberal arts school. Its sanction indicates that the former Williamsport Dickinson Junior College has made use of the opportunities offered when the decision was made to enter the senior college field.

By meeting the requirements, Lycoming College has established its eligibility for appropriations from the Methodist Board of Education and is assured that all of its preministerial graduates with satisfactory grades will be accepted without condition by the Methodist theological seminaries.

Dr. Fred G. Holloway, president of Drew University, and Chancellor William P. Tolley, of Syracuse University, were named advisers to the Williamsport school. They will pay an official visit Feb. 21st.

Presidents and deans from the more than 130 Methodist educational institutions in America were present at the annual meeting of the National Association of Methodist Schools and Colleges. It was at this group's annual banquet that the 50-voice a capella choir from Lycoming College sang.

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Feb. 13.

FACING OPPOSITION. MARK 2:3-8, 16-17; 3:1-6.

The Healing Ministry of Jesus

Jesus began his public ministry by healing the sick. The world has always been full of sick people, and it is today. No one can possibly measure the pain and distress which humanity suffers through one single day of recorded time.

When Jesus saw the sick and afflicted in the crowds he met, or came across a lonely suffering person, he was filled with compassion. He was not too absorbed in theology or sociology or the big job of starting a new church to become callous to human suffering. No wonder Mark wrote this report of Jesus' experience with the sick, "And they came unto him, bringing one sick of the palsy." The crowd was so closely packed around Jesus that the friends of the sick man had to break through the roof to get him to Jesus.

In these days of our frantic efforts to get a hearing from Jesus or ourselves, it would be profitable to ask how Jesus got a crowd around him. He simply went to work and cured sick people, and he didn't do it to save souls or build up the church. He healed sick people because they were sick. Ask any person who has been cured if he thinks a cure should be regarded as an end in itself. Sick folk don't ask such questions; only this occurs to pious and piffling people.

"Pray for me," pleaded G. Y., a rugged old sinner who had not been saved. The pastor took his request to the mid-week prayer meeting and prayers were offered for G. Y.'s soul. The next day the sick sinner heard about the prayer for his soul and raised this complaint. "They missed the point. I want to get well. It's livin' I want, not dyin'" — and he had a point there.

"Son — Thy Sins Be Forgiven Thee"

Jesus cured the palsied man by treating his soul. He was so far ahead of us in this that we have not caught up with him in twenty centuries. The close relation between the spirit and the body was known by Jesus. We are just making a beginning in our study of the nature of sickness of the soul and its cure. The pitifully small results of psychiatry as a healing process almost stop us cold in our efforts. In the field of mental health we now know that eighty-five per cent of the so called crazy people have been cured by competent treatment. But we are still in the "Snake Pit" era of mental healing. One of the best experts in the art of spiritual healing recently told a group of ministers about a cure he had made by literally casting out a demon. "This" he said, "was not done by analysis nor shock but by the power of God."

When Jesus said to the palsied man, "Thy sins be forgiven thee," he set a pattern for all who would heal the sick. This however, is not to say that sickness is the direct result of sin. It does not mean to open the gate to the snake charmers, medicine men, and the cult of faith healers. It is just the statement of a fact that every good doctor, every trained psychologist, and all good ministers of Jesus Christ need to learn. The fact is that the power of God is a medicine to soul and body, but it also has to be administered by a skillful, trained, and competent spirited physician, and not by a well intentional, amateur bungler.

Opposition to Jesus

We come somewhat late in our discussion to the subject of the opposition Jesus had to face when he cured the sick. It is something to wonder about — this opposition to Jesus as a healer of the sick, of body and soul. The Scribes and Pharisees raised a howl of protest when Jesus united religion with healing the sick. They had no interest in the sick because they were concerned with the problem of orthodoxy and regularity. "Let's see your license," they said in effect to Jesus. When he put service to a sick and distressed person above the gospel message which they had expected him to proclaim, the Scribes became angry and "took counsel" how they might destroy him. This was proof enough of their own spiritual bankruptcy.

We do not believe that the sole purpose of Christianity is that of healing the sick. Jesus never claimed to be a physician, but he put human need in the top spot of his concern. He did not care about the impression he was making on Scribes and Pharisees. Later Jesus treated the sickness of the people who objected to his healing the sick. They were in the last stages of a sickness which had proved to be almost incurable. They were afflicted with an illness we call bigotry, intolerance, inhumanity, and selfishness. This disease breaks out in some violent form and we get people meeting in groups to "take counsel how they may destroy" some servant of humanity. The tragedy of this whole thing is that good people can have this disease and not know they are spiritually sick.

"Hardness of heart" was what grieved Jesus. He looked around him when he had healed a man with a withered hand on the Sabbath day and saw an angry mob of Pharisees. Physicians know a lot about hardening of the arteries and thrombosis, but "hardening of the heart" is a spiritual disease that only can be cured by the power of God. We need some trained heart specialists to do some cures on people with this modern disease.

Church schools that have not hitherto observed World Service Sunday or that wish to increase their offerings on that day are urged to write to the Joint Department of Missionary Education, 810 Broadway, Nashville 2, Tennessee, for the monthly bulletin, "Widening Horizons" and for free lists of interesting missionary books and stories. Free materials also may be had from the Literature Department, Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, N. Y.

Let Methodism Be United!

DANIEL LYMAN RIDOUT

The editorial "This Sectional Unity" in the December 15th issue of ZIONS HERALD should be read by Methodism's nearly nine million members and should then drive them to their secret closets for prayerful and heart-searching reflection. As Doctor Bucke says in this matchless editorial, no thinking churchman would want a return to a divided Methodism. The fact, however, is that we all know that, while we are supposed to be united, we really aren't. And back of all our shouting about our bigness and our oneness, there are pricked consciences, disturbed minds, and troubled souls of those who may be convinced that we are big only in numbers and one only in name.

In July 1935, riding on a railroad train somewhere in the Middle West, I read the first daily newspaper dispatch outlining the proposed plan of union of the three branches of Methodism that now compose our great Methodist Church. Rushing in where angels would fear to tread — for I was young in the ministry then (to many I am still "upstartish") — I wrote the first major dissent, I believe, in the columns of ZIONS HERALD under the caption, "What Price Union?"

Not that I opposed union, certainly, but that I opposed, as ZIONS HERALD has consistently and unfalteringly done from the beginning, the Central (racial) Jurisdiction in particular. Doubtless there would have been no jurisdictional system, but for the problem of having to find something to do with the Negro members of the church. If it is true that the Negro problem created the jurisdictional system, indeed — "What Price Union!"

Of course one irrefutable fact deserves constant repetition: the Central Jurisdiction has brought many blessings to Methodism's colored membership. I have pointed these out in scores of articles in the secular press as well as in our church press. I foresaw and acknowledged the possibilities of such advantages in my July 1935, ZIONS HERALD article. In review of the first (1940) Central Jurisdictional Conference held at Saint Louis, in ZIONS HERALD of July 3, 1940, I said:

"The Central Jurisdiction is unique among Methodist jurisdictions. Certainly, too, it has been the most discussed and its setup the most questioned. It is racial rather than geographical. It was the so-called 'compromise' jurisdiction. But the most vigorous of its opponents are beginning to see God standing within the shadow, keeping watch above His own. 'Nothing so apparently unideal in Christian principle could work more gloriously to the good of the Negro in Methodism. Negroes of the South and North have met together in a common understanding that they have never known before. Sectionalism and prejudices caused by geographical location have 'gone with the wind.' That the Methodists are 'one people' is perfectly demonstrated in the Central Jurisdiction."

Despite that glowing observation and sure conviction, I repeat what I said back in July 1935: "The business of the Christian church is not to develop strong racial units, but to build a brotherhood in Christ in which race will be eliminated altogether."

I am very much afraid that in the Central Jurisdiction we have let depart from us that spirit of oneness that possessed us back in 1940. If winds return once they have blown, I fear that the winds which carried away sectionalism and prejudices caused by geographical location have returned, bringing these and other devils with them. We of the North and South meet and crack jokes and slap backs and sometimes find our lachrymal glands overflowing under the spell of "brotherly unity," yet all is not well with us, and we know it. When election times come, our sectionalism asserts itself, and we begin to think that a man is either too far south, or (generally) too far north to be chosen. Good and worthy and capable men have been spoken against for the episcopacy, for example, on the ground that they are "too far north." A general officer was chosen recently over leading northern candidates for the office on the premise that he had always lived in the South and thus knew the southern mind.

THE SOUTHERN MIND

What do men mean by "the southern mind?" Is the southern mind important if it is not the mind of Christ? Are we thus admitting that we do not want to disturb the *status quo ante bellum?* Do we not want progress in social action? Or are we members of the Central Jurisdiction so possessed with desire for position for ourselves individually that we don't care about the emancipation of the masses? Editor Bucke's words will forever rise to condemn us so long as we continue in our present way: "Some of the sharpest words this editor has had directed to him whenever he has spoken against the jurisdictional system have come from Negroes who have accepted their segregated status in Methodism's Central Jurisdiction as a great opportunity for political triumphs. At the same time, the outstanding Negro leaders in our church know that to continue the present system is to give ecclesiastical sanction to racism and segregation."

The leaders of the Central Jurisdiction are men of great intelligence and abilities. They are not asleep. They know the great gains that have been made within the church in racial relations in recent years. Yes, let us even give the segregated Central Jurisdiction its due share for the contributions it has made toward these victories. Some would not have been gained without the jurisdiction, let us dare admit. It is my personal and firm conviction that our southern white friends have progressed far beyond our readiness to recognize, on the whole. (Parenthetically, let us praise God that Southern Methodist University, for example, was the first school in the deep South to invite teams to play (in the Cotton Bowl football games of 1948 and 1949) that they knew to have Negro players on their squads. President Lee told me at the General Conference in Boston last April that the race question offered no prob-

lem to the university officials at all, and that there was no serious opposition at all from anywhere in the state with regard to last year's game with Pennsylvania State College.

I have had considerable contact with southern Methodist leaders. I am confident that they are typically representative of their constituents. I do not believe that they any longer respect the "hat-in-hand, Uncle Tom" Negro, or the Negro leader who sacrifices his people to promote himself. If we have such leaders in the Central Jurisdiction, we need to retire them as soon as possible and put in their places men of unselfish spirit who, captured by the mind and spirit of Christ, will lead us into a more genuinely Christian order.

The recent World Council of Churches had this to say on "The Church and the Disorder of Society:"

"If the church can overcome the national and social barriers which now divide it, it can help society to overcome those barriers. This is especially clear in the case of racial distinction. It is here that the church has failed most lamentably, where it has reflected and then by its example sanctified the racial prejudice that is rampant in the world. It knows that it must call society away from prejudice based on race or color, and from the practice of discrimination and segregation, as denials of justice and human dignity; but it cannot say a convincing word to society unless it takes steps to eliminate these from the Christian community, because they contradict all that it believes about God's love for all His children."

It is tragic, to say the least, if we have leaders, white or Negro, within our Methodism who cannot grasp these noble concepts, and who by their timidity or by their ambitions will not seek to grow up to them.

We have begun a four-year advance "for Christ and His Church." But we will not advance if we hold selfishly to our ancient prides and prejudices, or accept without protest a segregated place for ourselves in the church of Christ.

Let us have *one Methodism* — or soon we will have none. Indeed, let us have *one church* — or we will have none. Let us be *one* in Christ — or we perish!

Who Is The War Criminal?

MANFRED A. CARTER

The Communists in China have listed Chiang Kai Shek as the number one war criminal, but we remember his prayer for the Japanese in the midst of war, his daily devotions, his friendship to the missionary. His wife has been voted one of the three most popular and important women in the world and she is loyal to him. Even the book "Thunder Out of China," which condemns his policy, praises his personal piety. He has been called a dictator. He has been called a saint. Probably he is neither one, but to the Communist he is a criminal. If, by one of those unexpected turns of history, America should lose an atomic war, would Einstein be a war criminal for his skill in mathematics? Which of the atomic scientists would be guilty of crime?

Tojo is dead, shouting Banzai with three companions in the little Buddhist shrine just before the gallows drop. He has been cremated and his ashes scattered so that there may be no shrine to his memory: as if that could affect history! He sent to his wife his false teeth, his eyeglasses, Buddhist symbols and a poem which says, "Over the mountains I go today, to the bosom of Buddha, so happy am I." A priest, a Christian chaplain and four army officers shook hands with him before he died — with a different man than the newspaper monster whose death millions cheer. We no longer hate all Japanese but we kill Tojo as a scapegoat in the wildernesss of racial confusion. Was he so much worse than hundreds of other officers?

Mussolini was 61 years old when he was shot by a firing squad and his body dumped in the city square to be kicked and scorned. He was buried in a potters field but a piece of his brain turned up in the army institute of pathology at Washington, where it was filed in a drawer. The strutting dictator seems lost in this incongruous end. How much was Mussolini a cause, how much an effect?

They finally decided that Hitler really did kill himself and that the perverted Paul Goebbels did the same. Even the *Christian Science Monitor* said of Hermann Goring, "Here is no captive entitled to the usual military courtesies. This man has murdered and plundered on an international scale." But how many other war leaders might answer to that description? The sergeant who hanged those Nazi leaders who did not escape by suicide, said he hoped he would get the job. Like him, millions of Americans exulted in revenge when these men died. Was revenge enough?

A physician said of Vidkun Quisling that he was "Mentally deranged but not sufficiently to escape trial for treason." Would the courts have paused if he had been completely insane? Do we ever wonder how much was voluntary, how much was mental sickness and how much was the common political guilt of the people these men represented?

Mihailovic was tried and executed in spite of a group of American pilots who still remembered him with gratitude. Their evidence was not admitted. We assume the authorities had legal evidence against him, but he was not entirely a villain or these Americans would not have made their effort. What is crime — what is the fortune of war

Petain at 91 went to prison . . . collaborators were shot women had their heads shaved . . . Laval paid his price. Doctors and camp overseers were executed for their cruelty. Traitors who spoke propaganda over the air paid for their words. Then the wave of punishment ebbed out on the sands of time. We let our C. O.'s out of prison. Now it may be safe to ask the question, who is the war criminal? Did these killings accomplish anything at all.

The legalists answer that the courts were establishing a precedent of international law, but where is internation

law now that America has created the U. N. like a useless gesture and ignored it? The legalists say that the punitive point of view in law was still dominant in the other countries of the U. N., not the idea of corrective treatment of modern criminology, and therefore the revenge and fear attitude had to dominate any attempt at international law. This brings up a vital question. Must the world be governed by the lowest common denominator of morals of the countries involved in a world court? Must we surrender a more advanced idealism for the sake of peace? This takes some of the holy shine from the idea of World Government, and yet we desperately need it.

What is a war criminal? Who are the war criminals? It is too simple to blame it all on the munitions manufacturers, or on the oil industry, on the terrible Hitler, or Kaiser, or Napoleon, or Alexander, or Caesar. Perhaps Kubla Khan of Ancient China, or some tribal leader coming down on Rome, might have a larger degree of personal responsibility, but co-operative living makes the voter the villain. You and I are the war criminals, but there are too many of us to be shot. . . .

We are the cause of war for we see and do not act. We cry for peace in war and live for comfort in peace. We understand and do not speak, for the reasons of personal fear. Through us the church shouts for both war and peace, according to the headlines of the day. Through us the economic and population rivers are allowed to flow unchanged until the dam breaks and and we are in war. Through us race prejudice and nationalism are allowed full sway. We even vote by regions of the country. No one man can do much but each man should face his sin.

White lips of the dead cry out to us; the naked bodies rotting in tropical jungles offer evil incense to the gods of war. Jet planes whistle and drum the skies in an orchestra of fear. The fountains of brick and stone that we saw in this war will grow to earth clouds in another. The hungry of the world could all be fed with the billions we pour out in preparation for chaos. Our dollars are diverted by fear. Like a dull ache in our bones, the fear of the end of our times is upon us but we do not repent.

It was the "great refusal to believe" that Germany was rearming which kept Britain unready says Churchill. It is a great refusal to believe in peace that keeps the world in war. We send our millions of men to fight and our hundreds as missionaries. We do not have faith. Ghandi's death is an illustration that men cannot trust love alone, for today, but we must trust love for tomorrow, or there will be no tomorrow. War is no worse than we are. It is an expression of the heart of the world, still unconverted to love. War is the sin of the world of individuals.

"Have we avoided war books? Let us repent and read. Are we too soft to suffer, even vicariously? Have we said, "communism" when we should have said "people?" Have we left military affairs to the generals? Generals only know war, that is all they can make. Have we joined the witch hunt in the mob of hysteria without asking the vital facts? Blind mobs are evil. Have we condemned a preacher for some indiscriminate sermon on peace? He has indiscriminate sermons on sin too. Sin cannot always be particularized, but it is a fact, even in the abstract. Are we comfortable in a world that may be on its deathbed? Are we afraid of fear, afraid of discomfort, afraid of change? Let us repent and look toward the East with money, understanding, action and prayer.

Have we exulted when Tojo died, when the ashes of other confused old men were blown to the winds, as if their deeds could be scattered that way? Rather let us repent in sackcloth and ashes for our own sins of omission, our comfort, our laziness, our lack of faith. One man cannot send a million missionaries, but he can join himself with those who try to and find peace. One man cannot save all humanity but he can love all humanity and try to understand the world, even the Russians. Dostoevsky says, "Do not judge the Russian people by the infamies it often happens to perpetrate, but by the great and sacred things for which it is unceasingly yearning." There is more to Russia than the Politburo. There are people too. There is no permanent answer in war, only in love for all men.

There have been scapegoats in the wilderness. Their death will not prevent war or erase horror. Who are the real criminals? You and I are the sinners of comfort . . . who must repent . . . and look at war.

THE LAD NEXT DOOR

Harry Pressfield

Nazareth lad? With so strange an air?
We knew him well — and his kith and kin,
He raced through our streets with legs all bare;
Played with his mates until twilight dim.

Why he was the lad that lived next door!
Prophet, you say? No, no, my good friend,
And say such a thing to us no more,
Our prophets come from Jerusalem.

Look, if you will, through our ancient writ,
Not once is the name of this place marked down!
So all that you say lacks sense and wit,
No prophet stands up in Nazareth town.

O that from God should be sent a Man!
This is the burden of our implore.
But quick as a flash we'll stamp our ban
If God should speak through the lad next door.

* * * *

As a part of the Advance for Christ and His Church, Methodist church schools hope to increase last year's contribution to World Service by thirty-three and one-third per cent by the end of 1952, it was said by Dr. Corliss P. Hargraves, executive secretary of the Joint Department of Missionary Education. Since the bulk of the church school offering consists chiefly of smaller sums, the increase suggested should not be very difficult, it was pointed out. A new promotional leaflet, "What to Do About World Service in the Church School," giving suggestions as to how this increase may be realized is now being distributed by the Interboard Committee on Missionary Education.

Library of the ... THEOLOGICAL SEMINARY

Bishop Cushman To Orient

Bishop Ralph S. Cushman of the St. Paul Area of The Methodist Church will represent the Council of Bishops on an official visitation of the church's work in Malaya, Sumatra, and the Philippine Islands during the next three months. Accompanied by Mrs. Cushman, he sailed from San Francisco on Jan. 21st on the SS President Cleveland. The bishop will participate in an observance of the 50th anniversary of Methodism's work in the Philippines. During his three-week stay there he expects to visit mission stations in Manila and outlying provinces.

Groundwork for a permanent Southeastern Asia Central Conference will be laid by Bishop Cushman as he presides at three conferences — Malaysia Chinese Conference at Kuala Lumpur, Sumatra Provisional Annual Conference at Medan, and the Malaya Annual Conference in Singapore. These conferences are now affiliated with a provisional setup but have authorization from the 1948 General Conference to organize into a Central Conference and elect their own bishop. Pending such organization, which is expected to be consummated next August, episcopal supervision is being provided by the Council of Bishops of the church at large.

Mrs. Cushman will remain in Manila with friends while her husband goes on to Malaya. He plans to fly from Manila to Singapore and return by air after his itinerary in Malaya and Sumatra is concluded.

The Cushmans' return voyage to the States will take them through Hong Kong, Japan, and Honolulu. They expect to arrive in San Francisco April 21st.

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On A Wide Circuit

W. W. Reid

We Need to Move Faster

We are approaching the birthday of the emancipator of the American Negro, the observance of Race Relations Sunday, the ceremonies attending Brotherhood Week.

These observances are good, and they are contributing much to better racial understanding, especially among whites and Negroes, in the United States. Progress *is* being made in adjustments between major groups in American life. "Give us time and we'll settle these things ourselves" — the plea in several states — is true.

But world conditions are developing so fast today, and this consciousness and clashing of the races is so near the center of world misunderstanding, that some facts that hurry us on might be mentioned here: first, the "adjustment" between white and Negro, in general in the right direction, is too slow for the Negro generation that lives in the midst of discrimination and wants to solve it; second, it affects other minority groups in America as well as the Negro; third, it is a world-wide phenomenon of the mind of the white race, and sometimes of other races; and fourth, it is a major weapon in the hands of demagogues who would smear America or the white race.

A small Texas community gained some unfavorable publicity the other day when a local undertaker refused to bury the body of an American war hero of Mexican ancestry returned from the South Pacific; he said "other people in this town wouldn't like the body in my funeral home." To the credit of Texas, let it be noted that the local chamber of commerce and leading citizens deplored the incident; and that a Texas senator saw to it that the body was buried in Arlington National Cemetery. The decision was apparently the undertaker's own and not in keeping with the community's attitude.

But there seems to be no such public reaction to the report out of Chicago that the families of Japanese American soldiers, whose bodies were returned from the war areas recently, have had to cremate them because it has been found impossible — even with government aid — to secure cemetery plots in that section of Illinois.

Colored peoples from all parts of the world are concerned over the election of a new government in the Union of South Africa on a platform of cancelling political rights of all black and brown men in the colony; it is also anti-Semetic. The recent clash between Zulus and Indians in Durban has further muddled the picture. Both the Union of South Africa and Soviet Russia seem angling for influence and possessions in North Africa, and these racial difficulties add to that approach crisis.

These are the things — in America, in South Africa, and wherever the white man controls — that are flaunted in the papers of the Orient and of Russia. Perhaps they are as accurate as are some things we print about Russia.

"The problem of race relations in the United States, due partially to the actual state of affairs here and partially to both intentional and unwitting misrepresentation of fact, has no peer among the barriers which at present separate the United States from a position of moral leadership among the nations of the world," says so impartial an observer as Dr. Garland Evans Hopkins of the Board of Missions of The Methodist Church. "The pattern of segregation practiced in a small South African church lost Gandhi for Christianity. The same pattern in our American churches speaks more loudly than all professions of Christian brotherhood to the thousands of intellectual leaders from non-Christian lands who come annually to this country. They soon recognize this weak spot in our domestic life to be the exemplar from which springs the segregation we practice in our international relationships."

Our critics question our sincerity when we denounce the Netherlands' action in Indonesia, yet seem to support "imperialistic and economic exploitations of our own against groups elsewhere in the world.

"Unfortunately other peoples have little opportunity for getting a balanced picture of American race relations," says Dr. Hopkins. "Somehow we must find methods of interpreting the fact that large minority groups enjoy more privileges here than anywhere else in the world without seeming to defend our undemocratic and unchristian practice of racial segregation. This is a first priority for those who seek to Christianize international relationships."

The Parson Looks At Labor

Clair M. Cook

Unemployment Insurance

There is much to recommend the demand of labor organizations for return of the employment service to the federal government and for federal control over unemployment insurance. There are at present 51 state and territorial unemployment insurance systems, including Alaska, Hawaii, and the District of Columbia. No two are alike; and in the process of administration, workers often find themselves penalized in one state for actions approvable in another.

For instance, a Colorado janitor receiving 85 cents an hour was laid off. He finally found a watchman's job at 40 cents an hour, working 77 hours per week. When he was recalled to his old job, he took it, but on being laid off again a month later, he was disqualified for unemployment insurance because he had "voluntarily left" his 40-cent-an-hour job. In Iowa, a man who quit his job for a better one and was laid off ten weeks later, was disqualified for compensation as a voluntary quit; if the job had lasted twelve weeks, he would have been eligible. A Louisiana seamstress with five children was disqualified for two weeks of benefits because she refused to take a job in a laundry at 31 cents an hour — $12.40 per 40-hour week; her previous job had averaged $22 per week. A Denver telephone operator who went to Portland to live with her father was given the maximum disqualification — no compensation for the first sixteen weeks of unemployment — for "voluntary quitting!"

Maximum weekly payments range from Connecticut's top of $36 to $15 in Florida; while Nevada's minimum of $14 shrinks to the unbelievable low of $.50 per week in Missouri.

Unemployment insurance is again becoming a vital issue, with larger numbers of layoffs than at any time since before the war. And the patchwork of compensation legislation needs serious consideration. "Adequate social security," said the C. I. O. in its recent convention, "can not be secured on the basis of state legislation. . . . Under a system in which each state stands alone, the risk factors produce an average benefit level necessarily lower. . . . State administration tends to aggravate unemployment by erecting barriers around the labor markets within each state."

The C. I. O. is now on the air weekly with a national radio show, "It's In the Family," over the American Broadcasting Company stations at 10:30 p. m. EST Tuesdays. Several unions are getting into FM station ownership, including the Detroit station of the U. A. W., WDET, whose 52,000 watts go on the air for the first time this month.

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The Homemaker's Corner

Mrs. Harry A. Burnham

The In-Between Month

There are so many things about February which are peculiar to that month that it is interesting to recount some of them early in this "in-between month." For it is just that; in-between winter and spring.

There are, of course, the important birth days which always bring to us thoughts of the earlier days of our country.

Then there is Valentine's Day, said in early folklore to be the day when birds begin to select their mates. Chaucer said:

"For this was Seynt Valentyne's Day,
When every foul cometh ther to choose his mate."

Then there is the ever-presant Ground-Hog Day; this very day, by-the-way. But why disturb him. He will have trouble enough later.

February in the country, years ago, was the month when thrifty housewives looked over the barrels of apples in their cellars. Spotted, or slightly bruised ones were brought up to the kitchen and carefully sorted for apple-sauce or dried apples.

Then was the time to have a paring bee, and what fun they were! A jolly crowd of young and old neighbors, plenty of knives, plenty of twine and heavy needles, and, most important, plenty of doughnuts and cider, or perhaps even pancakes and maple syrup.

The real jollification came when some girl succeeded in getting an entire skin from an apple without breaking it, then in twirling it three times around her head, again without breaking it, and dropping it onto the floor to form the initial of her future husband. Complications sometimes arose when a girl succeeded in getting several whole skins, for, according to tradition, she must go through the initial process for every whole skin, and, if she had a different initial for every attempt, it gave the initialed boys a chance to nudge each other and claim the clearest initial, or "dodge the issue," according to the popularity of the girl.

Paring bees always ended with a "sing," and out into the cold, starry night, went the happy crowd. Everyone carrying a string of sliced apples to be dried and made into pies or sauce, good pies and sauce, too. And leaving plenty of strings of apples draped over the kitchen stove in the home of their host.

It was a simple country custom, but — well, if anyone knows of a paring bee within my horizon I'll be there, and hope that my apple skin will form the letter "B."

I recently came across an amazing story of an apple pie, which will have to wait until next week.

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Baltic University D. P.'s

Oscar M. Poeld

Among the 600 camps of the displaced persons, there is one particular camp near Hamburg, Germany, which is composed of Baltic refugee students and professors. Nearly four years ago they organized themselves into a learned institution which became known as the Baltic University with academic recognition. This university was for Estonians, Latvians and Lithuanians alike. Like other D. P.'s they also have the same desperate and destitute existence being homeless and stateless. Under the same miserable conditions they were willing to trade time, money and mental effort for the professional preference and prestige which higher education promises. Religiously speaking, Protestant, Catholic and Jew alike shared the discomforts of the transient camp. Nevertheless, it had a chapel, classrooms and dormitory space. Practically every occupation is represented among the Baltic students. Unlike their fellow-students at the American universities, they were displaced students. Recently the military government ordered to shut the Baltic University doors and during the next six months the Baltic students have to be resettled somewhere. Their only hope is that the United States of America still has a place for those who are able and willing to work and pray. "Ora et labore" is their motto. They are spurred only by a spiritual thirst for a democratic land where they can live as free men and women. Are they forever to be cursed in vast armies of D. P.'s?

It is inconceivable that this should be so. Surely the future of our country and of democracy can be no more wisely strengthened than by the resettlement on American soil of some 10,000 able students, hard-working men and women, who today are refugees at our gates, but who tomorrow need no longer be numbered among the weary and the outcast and the heavy-laden. This fact indeed shifts our responsibility and emphasis from relief activity to a resettlement plan at home. The appeal from a Protestant group of 350 Baltic students which reached my office overwhelmed me with an understanding that a definite course of action must be undertaken to save those young lives and assist them to resettle in the United States of America.

We all know that 205,000 are permitted to land on our friendly shores under the Displaced Persons Act of 1948. So far only 4,000 displaced persons happily arrived here. We further have to make similar assurances for the Baltic students as we do for D. P.'s in general. We offer them living quarters and employment. The transportation is paid by the International Refugee Organization to the port of entry be it New York or Boston. Has your church and college agreed to accept responsibility by taking care of a student or a family unit under the Displaced Persons Provision? If not, have your church or college mail a letter now. Much red tape can be avoided if you fill in your application blank, a designated name, and get advanced information about the student or family whom you select.

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Portrayal Of The Voice Of Christ

When radio listeners today turn their dials to hear "The Greatest Story Ever Told," the public service program which dramatizes the teachings of Christ, the highlight of this outstanding dramatic show is the portrayal of the voice of Christ, speaking words that He utters in the Bible. These listeners accept this part of the program as just another highlight in the presentation, as they do the special music, or the high dramatic quality. Few give any thought to the problem that this presented when "The Greatest Story Ever Told" was first aired.

Presenting the portrayal of the voice of Christ on the air for the first time was only one of the pioneering innovations of this program, but it was the one that aroused most concern. Up to this time, no one had used the portrayal of His voice on the air. In fact, up to this time, no national network show had even attempted to portray the teachings of Christ in modern dramatic form. There had been many religious programs which enacted the Bible in various ways, but usually following the Biblical version exactly. In this case, the program planned to dramatize the teachings of Christ and to present these teachings in as exciting and dramatic manner as the best of today's dramatic offerings. To do this, Christ would have to be a living part of the performance. Christ would have to speak just as He spoke almost two thousand years ago.

Clergy, educational, and civic leaders were approached on the question. Most felt that it would be quite acceptable, if treated in the right way. Others, though in the minority, presented very strong arguments against its use, some even suggesting that to many people such use might seem blasphemous. All of them felt that it would be extremely difficult to get an actor to portray the kindness, humility, compassion, strength, and spiritual feeling that would represent Christ.

Dozens of actors were tried for the role until finally one was selected. When the program first went on the air, at its regular time of 6:30 p. m., EST, Sundays, over the ABC network, where it continues now in its third season, the audience reaction was entirely favorable. Even those who felt that it would not be acceptable were enthusiastic over the result.

Ever since the program's inception, the portrayal of the voice of Christ has played an important part in the dramas. Care has been taken that only the words directly ascribed to Him in the scripture are spoken.

over the air. A board of clergymen acts in an advisory capacity in approving the scripts and serves as an extra precaution so that there is no possible deviation in the spirit as well as the letter of these pronouncements. The program has become one of the most popular on the air, especially effective for church, school and civic organizations, with many of them listening to the broadcasts in groups, and making it part of their study programs.

Getting a Kick Out Of Life

William L. Stidger

"A Twinkle In My Eye"

Recently in my mother's old scrap book, I ran across an old Scotch quatrain which says a lot for me and for all of us:

"God, give me sympathy and sense,
And help to keep my courage high;
God, give me calm and confidence,
And — please — a twinkle in my eye!"

What a glorious, common sense, workable Scotch prayer that is!

When I was down in Warm Springs, Ga., the manager of that great institution told me of how he sat behind President Roosevelt on Easter Sunday when he attended his last religious service. He was a tired, worn out man. The pressure of life had worn him down. As he sat there, the manager could see the blood vessels in his forehead and neck throbbing perceptibly. As he noticed them, he looked up and one of the nurses caught his eyes, and they exchanged significant glances. A few days later when the great president was stricken unto death, these two met and the nurse said, "Do you remember Easter morning when we sat behind the president and both noticed the throbbing in his veins and exchanged glances?"

"Yes, I remember."

"We were both thinking the same thing weren't we?"

"Yes, we were," he replied.

"He didn't have his old vivacity. He didn't greet us that morning with a spoken word. He was too tired, but he had the old twinkle in his eyes and he winked at me as he passed out of church. All he had left was a twinkle in his eyes and a wink; but as tired as he was, he used those."

Pastor, 73, Takes 18-Mile Bike Ride

Pasadena, Cal. (RNS) The Rev. Frank G. H. Stevens, 73, of St. James Methodist Church here, took an 18-mile bicycle ride as he marked his 50th year in the ministry.

"Fifty years ago," he explained, "I was given a 'student assignment' in order to organize a Methodist congregation at Ocean Park, and the reason for my long trip today is to go over the same route I made on my bicycle in 1899, when that was the easiest — and cheapest — form of transportation."

Clergy Discount

United Air Lines has filed a notice of a tariff which, if approved by the Civil Aeronautics Board, will give reduced airline fares to the clergy for the first time in history.

Harold Crary, vice-president of traffic and sales of United, has sent a letter of intent to the Air Transport Association in Washington, detailing his company's plan to offer the clergy a 25 per cent discount on basic airline fares. He said United expects to file a tariff with the Civil Aeronautics Board on Jan. 28th for an effective date of March 1st to provide this reduced transportation for all ordained or licensed clergy. Such persons would have to hold a clergy card issued by United Air Lines for which there would be a $3.00 annual charge.

The reduced fares would apply between all stations on United's 80-city system except Honolulu and Avalon, Santa Catalina Island.

Their Finest Hour

Beginning Feb. 7th and continuing through Feb. 14th the Social Science Division of Bennett College, Greensboro, N. C. has arranged to show "Their Finest Hour," an exhibition based on the early years of World War II when Britain stood alone against Nazi Germany. Prepared by the editors of *Life* Magazine, "Their Finest Hour" is being shown in connection with the publication of Winston Churchill's second volume of war memoirs.

We now know from captured German archives that, long before the fall of France, Hitler's admiralty had been studying a plan for the invasion of Britain. Preparations were speeded up after the French surrender, and Hitler's Directive No. 17 ordered intensified air attacks on Britain to begin August 5, 1940 as preparatory to the invasion. Both sides realized that a successful invasion would depend on who had air superiority over the island.

It is these months of 1940 that are vividly portrayed in "Their Finest Hour." First, the Invasion Threat: a number of exhibition panels are devoted to this phase, and show an invasion plan and the counter-measures undertaken by Britain. Part Two of the exhibition is concerned with the Battle of Britain and the almost superhuman efforts of British airmen who with their small Spitfires defeated the German air armada. Part Three deals with the Blitz. Indiscriminate mass air attacks began on London and spread to other cities. The great fire of London caused by the incendiary attack, Dec. 29, 1940 and the raid on Coventry are but two of the ordeals suffered by civilians during those months.

The many moving and dramatic photographs are supplemented by reproductions of drawings and paintings. The text, composed from Mr. Churchill's great war speeches, raises the whole exhibition to heroic proportions. It is indeed a visual document of that time when, "if the British Empire and its commonwealth last for a thousand years, men will say, 'This was their finest hour'."

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Gray Ladies

Greater Boston women can become librarians, turn their hand to diversional therapy or even make a weekly trip to sea if they take the opportunity now open to become Red Cross Gray Ladies.

In addition, Gray Lady duties may include work at Red Cross blood centers, and assisting at the arrival of ships carrying displaced persons.

"Gray Ladies," explains Mrs. Kenneth R. Bolles, Belmont, chairman of the service, "are those women who perform non-nursing services in more than a dozen local hospitals, at blood centers, and participate in other important community projects."

Additional day-time volunteers are urgently needed for this important service, according to Mrs. Bolles. A short training course will start at Red Cross headquarters, 17 Gloucester Street, Boston, Feb. 14th. Appointments for interviews may be made now by telephoning KEnmore 6-6226.

Volunteers have been requested by Chelsea Naval Hospital, Cushing Veteran's, Murphy General, and West Roxbury Veterans hospitals as well as by 11 local civilian hospitals. More than 100 volunteers who can give four hours a week will be required to fill the need now existing.

Long Island Hospital sent a special request to the Boston Red Cross Gray Lady Service for 10 additional "sea-going" Gray Ladies, who can help brighten the time for the hundreds of patients in this Boston Harbor hospital. The welcome by the patients is worth the half-hour boat trip to the hospital, say other "sea-going" volunteers, some of whom have been making weekly trips for years.

To Direct CO Board

Washington, D. C. (RNS) — A. Stauffer Curry of Palmyra, Pa., has been appointed executive secretary of the National Service Board for Religious Objectors, it was announced here. Since 1946 Curry has been serving as secretary of the field program of the Brethren Service Commission and as a member of the General Brotherhood Board of the Church of the Brethren. The National Service Board assists conscientious objectors in relation to the Selective Service Act.

Week Of Evangelism

Students At Boston University School Of Theology Study Modern Methods Of Evangelism

NASHVILLE, Tenn. — Study and approval of numerous projects designed to further a soul-stirring, churchwide evangelistic movement resulting in the accomplishment of goals set forth in the quadrennium's evangelism program was the chief business of the General Board of Evangelism met in annual session here, Jan. 11-12.

Emphasis, however, was upon the kindling of evangelistic fervor in the hearts of men and women rather than upon the achievement of numerical goals. In his report to the board, Dr. Harry Denman, executive secretary, said that although known methods of evangelism must be improved and new ones sought during this quadrennium, "our chief objective should be to motivate men and women to use the proven methods."

"The only way we can see Christ is to see him wrapped in a person. We need to become a package of love, a package of faith, a package of Christ; then we will be a package of evangelism. Our task is to get a preacher, a layman, or a youth to become a package of evangelism," he said.

Among the approved projects which came as recommendations from members of the staff were 40 or more area schools to train leadership for district and sub-district schools of evangelism, which in turn would train 400,000 laymen and 100,000 youth, in personal and visitation evangelism. These schools are to be conducted by the Department of Personal and Visitation Evangelism under the direction of Dr. Dawson Bryan. The board also recommended a week of Visitation Evangelism in every charge and church on March 20-24, 1949 and a Church Family Visitation week sometime in the fall of 1949.

Plans to conduct a school of evangelistic preaching in the central part of the United States during the summer of 1949 were also approved. This school would be in session two or three weeks and would seek to train young ministers of about 35 years of age and under to do evangelistic preaching in churches, in shops and manufacturing plants, on the street and over the radio — wherever the masses are and might be reached.

The board also approved special projects being planned by the Department of Public Evangelism under the direction of Dr. Harry L. Williams involving the use of radio, motion pictures, recordings, newspapers and other mass media in spreading the Gospel message. In this connection full co-operation with the Methodist Radio and Film Commission, the Protestant Radio Commission and the Protestant Film Commission was pledged. Purchase of audio-visual equipment for use in the Central Jurisdiction was approved.

Board members pledged their wholehearted efforts in the promotion of use of *The Upper Room* and *Tidings* literature. The work of Dr. J. Manning Potts and Dr. George H. Jones, respective editors of these materials, was highly commended as was the work of the entire General Board staff.

The board authorized the establishment of a Foundation for Evangelism with a board of 12 trustees to receive and administer gifts received by the board.

Vacancies on the board were filled with the election of Mrs. W. M. Alexander, Nashville, Tenn. and Mrs. Stanley Kresge, Detroit, Mich., as members-at-large.

Evening speakers for the two-day meeting were Bishop W. Earl Ledden of Syracuse, New York who gave a report on his recent visit to Africa as a representative of the Council of Bishops and Chilton G. Bennett, executive secretary of the General Board of Lay Activities, who delivered a stirring address on evangelism and laymen. Devotionals were led by Bishop Ralph S. Cushman of St. Paul, Minn., president of the board, who presided at all sessions; Bishop Paul B. Kern, of Nashville and Bishop Arthur J. Moore of Atlanta, Ga. A recurring theme of these inspirational messages was that only Christ can save man from sin and that no man no matter how low he has fallen is unworthy or incapable of redemption.

Hospital And Home Convention

Naming of eight persons to the newly created "Methodist Hall of Fame in Philanthropy" will climax the annual convention of the National Association of Methodist Hospitals and Homes, at Chicago Feb. 16-17. Honors will go to those who have made outstanding contributions to Methodist hospitals, homes for the aged, or children's homes.

Attending the convention will be more than 500 delegates representing hospitals and homes, annual conference boards of hospitals and homes, trustees of the institutions, presidents of women's auxiliaries, chaplains and religious directors. The association is composed of 185 institutions affiliated with Methodism's General Board of Hospitals and Homes, which co-operates in sponsoring the convention.

The program will feature nationally prominent speakers, including William L. Mitchell deputy commissioner of the Federal Security Agency, Washington, D.C., who will speak on "Church Related Institutions and Social Security" and Graham L. Davis, director, Division of Hospitals, Kellogg Foundation, Battle Creek, Mich., and a recent consultant to President Truman on public health, who will speak on "Religion in the Service of Hospitals."

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Boston University's New Chapel

Ground will be broken this month for Boston University's new chapel in the middle of the central plaza of the University's Commonwealth Avenue campus overlooking the Charles River. In making the announcement, President Daniel L. Marsh of the university said that the cost will be $900,000. The School of Theology building now under construction is expected to be occupied in September, 1949.

Of deep interest to Boston University graduates will be the fact that the beautiful stained glass windows designed and built by the late famed Charles J. Connick, for the university's Robinson Memorial Chapel in the present School of Theology building on Beacon Hill, Boston, will be removed from their current location for incorporation into the new chapel.

The chapel, in its location at the center of the campus, is intended to be a symbol of the centrality or religion in any rightly ordered program of education. It will be flanked on the east by the college of liberal arts, already built, and on the west by the School of Theology, now under construction. To the north will rise the university tower which is to be a replica of the old "Boston Stump" of St. Botolph's Church, Boston, England, which will house the university administrative offices. Other campus buildings which have been completed and are in use include the Charles Hayden Memorial, home of the college of business administration; and the Dewey D. and Harry K. Stone Science Building. Close by are the older buildings which include the home of the university president and three dormitories for men; as well as temporary structures housing the optical research laboratories; science laboratories; and the university commons. Plans for a student union for which the alumni are currently raising funds, are nearing completion. The Turner Construction Company is the contractor for the School of Theology and the chapel.

The chapel, 100 ft. long and 50 ft. wide, will have a seating capacity of nearly 500 on the nave floor. Its lower level will consist of several seminar and other rooms, as well as a meditation chapel which will accommodate 50 persons. This latter will be called the Millard Robinson Memorial Chapel in memory of an alumnus who earned three degrees from Boston University.

Under the cornerstone will be a stone taken from a college of Oxford University. It is being sent to Boston by one of President Marsh's friends who is one of the officials of the University of Oxford. This stone, appropriately inscribed, will record the fact that Boston University traces its academic pedigree to the ancient University of Oxford more directly than does any other fully organized university in America.

On the nave floor of the chapel, there will be ten clear-story windows, five on each side. Under eight of them, four on each side, will be aisle windows, each one containing a rectangular central panel. In these panels on the eastern side, reading from left to right, will be the towers of four historic buildings, marking Boston University's line of descent from Oxford University, thus: One window will contain the tower of Christ Church College, Oxford; the second one, the tower of Cokesbury College, which was founded in Abingdon, Maryland, in 1784; the third, a tower of Wesleyan University in Connecticut; and the fourth, the spire of a colonial church in Newbury, Vermont.

Humanly speaking, the line of descent begins with John Wesley, who, measured in the terms of his influence upon the world, has been described as the greatest graduate of Oxford University in all its history. He attended Christ Church College. Wesley ordained Thomas Coke, and sent him to America. He also sent over Francis Asbury. These two men, in a conference with their fellow followers of Wesley at Baltimore, in 1784, established Cokesbury College. The first graduate of Cokesbury College was one of the founders of Wesleyan University. The first student ever to register at Wesleyan University later became the first professor of the theological school which was established at Newbury, Vermont, and which school became the nucleus of Boston University.

On the western side of the nave chapel, the aisle windows will contain representations of four historic doorways associated with great religious movements. The first is the doorway to Solomon's Temple in Jerusalem, the one great symbol of the Jewish faith; the second is the doorway to St. Peters in Rome, the shrine forever of devout Roman Catholics; third is the doorway to the Cathedral in Wittenberg, Gemany, upon whose door Martin Luther nailed his 95 theses that launched the Protestant reformation; the fourth is the doorway to City Road Chapel, in London, which was built by John Wesley, and which is the shrine of world-wide Methodism. Thus will the windows forever proclaim that the chapel is intended to serve adherents of all faiths.

The frieze on the front gable of the chapel, which traditionally would bear the emblems of the twelve Apostles, will bear instead emblems of the professions and fields of service for which Boston University, through its fifteen colleges and schools, is educating 30,000 students annually. Thus the emblematic frieze is intended to be an everlasting symbol of the sacred significance of all work rendered in the spirit of true religion.

Methodist Governors

A survey made by Methodist Information shows that of the 48 governors serving their states in 1949, 11 are reported as having Methodist preferences.

Episcopalians and Baptists are next with nine and eight governors, respectively. The distribution between other denominations is as follows: Presbyterian, 6; Lutheran, 5; Roman Catholic, 5; Unitarian, 2; Congregationalist, 1; Protestant, 1.

States whose governors are reported as members or constituents of The Methodist Church are as follows: Arkansas, Sid McGrath; Iowa, Wm. S. Beardsley; Kentucky, Simon E. Willis; Mississippi, Fielding L. Wright; Missouri, Forest Smith; Oklahoma, Roy J. Turner; South Dakota, George T. Mickelson; Tennessee, Gordon Browning; Texas, Beauford H. Jester; West Virginia, Okey L. Patteson; Wyoming, Lester C. Hunt.

Miscellaneous Advertisements

PASTORS — Methodists move into Boston from all over the country. Send us names and *street* addresses of any from your parish. Help us extend our work and conserve yours. Copley Methodist Church, 180 Newbury Street, Boston 16, Mass.

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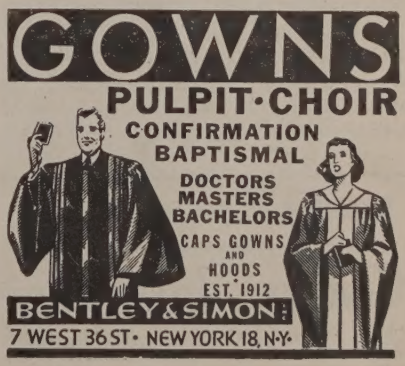

Oxnam Attacks

Warning that a full scale attack upon the principle of the separation of church and state has been launched by the hierarchy of the Roman Catholic Church, Bishop G. Bromley Oxnam, Methodist bishop of the New York Area, declared in Constitution Hall Washington, D. C. last Friday that Protestantism is alerted to this fundamental threat and is committed to the maintenance of religious liberty.

Bishop Oxnam, who is one of the presidents of the World Council of Churches, addressed a meeting sponsored by the organization known as "Protestants and Other Americans United for the Separation of Church and State."

"Protestants are not attacking Roman Catholicism when they resist an attack by the hierarchy upon the citadel of religious freedom," Bishop Oxnam said. "It is because Protestants believe in religious liberty itself that they are as eager to preserve religious freedom for the Roman Catholic as they are to secure it for themselves. . . ."

Quoting Roman Catholic authorities and practice to prove the hierarchy does not believe in the separation of church and state or in religious liberty, Bishop Oxnam said: "It is doubtful that Roman Catholic laymen who enjoy the privileges of religious liberty in this land are aware of the denials of religious liberty in other lands in which the hierarchy is strong enough to enforce its will."

"When will the hierarchy learn that there is no return to the darkness of the Middle Ages, during which a totalitarian church ruled the minds of men?" Bishop Oxnam asked.

"Protestants and Other Americans United for the Separation of Church and State has been organized not for the purpose of attacking the Roman Catholic Church or any other. It has been organized to maintain religious liberty. It regards the American principle of the separation of church and state as a fundamental contribution to the maintenance of that liberty. It is resolved, therefore, to support this principle.

"We plan to organize in every state and in every community. In dignified fashion, we shall take into the court attempts to violate this principle. We shall seek to educate in such fashion that the contribution of this principle to the maintenance of religious liberty may be known. We are convinced that there are literally millions of American Roman Catholics who are gravely concerned by policies of the hierarchy to establish here a culture alien to the traditions of a free people.

"The Roman Catholic Church has changed its position from time to time as the centuries have come and gone. Is there any reason why it should not enunciate a new doctrine of religious liberty congenial to an age of free men who believe in the democratic way? Is there any reason why the hierarchy should not turn to an authority greater than that of any earthly prelate and proclaim that in all matters involving religious liberty we will do unto others as we would be done by?

"If such a doctrine were enunciated and practiced, Protestants would live up to their own teaching and reveal the essential spirit of their faith, Roman Catholics and Protestants could live side by side in the United States, enjoying the freedom that is ours, respecting each other, glorying in the increasing acceptance of the teaching and spirit of our Blessed Lord and its expression in the common life."

Worship Commission Organizes

If the seriousness with which the Commission on Worship of The Methodist Church is tackling its task is reflected in its report to the 1952 General Conference, the group may be expected to make a new impact on worship practices throughout the denomination. At an organization meeting in Chicago on Jan. 12th, Bishop Ivan Lee Holt of the St. Louis Area was elected chairman of the commission, which takes the place of the former Commission on Ritual and Orders of Worship that had functioned since 1940.

Others chosen to serve as officers of the 17-member commission were: the Rev. W. Emory Hartman, Harrisburg, Pa., vice-chairman, and the Rev. Paul Burt, Urbana, Ill., secretary.

In an effort to carry out the instructions of the last General Conference "to collect information on the use of ritual, music, and the fine arts in worship," the commission set up five sub-committees. A report of the commission's studies and actions will be submitted to the next General Conference.

Sub-committees named were: committee to confer with the publishing agents on promotion of the Book of Worship: Bishop Holt; Bishop W. Earl Ledden, Syracuse, N. Y.; the Rev. A. Raymond Grant, Sacramento, Cal.; Frank O. Whitcher, Platteville, Wis.

Committee on the study of music in worship: the Rev. Earl E. Harper, director of the School of Fine Arts, University of Iowa; Dean Oscar P. Bennett of the School of Music, Nebraska Wesleyan University, Lincoln; Bernard Vessey, Colorado Springs, Colo.

Study of present practices in the use of forms and offices of worship: Professor B. G. Childs, Duke University, Durham, N. C.; the Rev. Nolan B. Harmon, Jr., New York City, book editor of The Methodist Church; the Rev. Edwin R. Garrison, Fort Wayne, Ind.

Study of pageantry in worship: Dr. Hartman; Dr. Burt; C. W. Caldwell, Orangeburg, S. C.; the Rev. Edgar A. Love, New York City.

Committee to correspond with national leaders of summer schools, camps, and assemblies on the use of worship: Bishop Holt, Professor W. R. Cannon, Emory University, Atlanta, Ga.; the Rev. Amos Thornburg, Hollywood, Cal.; Herbert E. Rainer, Buffalo, New York.

Ministers Sued

Globe, Ariz. (RNS) — Four clergymen — members of the Gila County Ministerial Association — have been named defendants in a $50,500 damage suit filed in Superior Court here.

Filing the suit was Harold Montgomery proprietor of a Miami, Ariz., tavern where the four ministers were recently involved in a fight while attempting to collect evidence of alleged gambling and liquor law violations. The suit charged that Montgomery was hurt when a tear gun was fired in his face during the fracas.

Named as defendants were:

The Rev. A. Luke Fritz, pastor of the Community Presbyterian Church, Miami; the Rev. Carl Baharka, pastor of the Claypool Methodist Church; the Rev. D. E. Weitzel pastor of the Baptist Church of Globe; and the Rev. Melvin Laven of First Christian Church here. Also named was John M. Kraft photographer who accompanied the clergymen.

The five said earlier that they had been severely beaten when they entered Montgomery's place.

The suit seeks punitive damages of $25,000 compensation damages of $25,000 and hospital and attorney fees of $500.

Meanwhile, Mr. Laven, a member of the Social Action Committee of the Ministerial Association, said evidence of liquor law violations in Gila County would be presented the state superintendent of liquor control.

Laven's announcement came during radio broadcast in which it was reported that the Social Action Committee had evidence to indicate that liquor was being sold to minors. It was alleged that 16 of 19 places in the county area sold intoxicants to a certain minor.

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